The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, MARCH 9, 1867. [No. 2.

WEEKLY REVIEW.

—We fear that the various means yet devised to afford relief to destitute Europeans in Bombay, have only had a pauperizing tendency. We are certain that so long as there is relief which does not involve the necessity of hard labor, there will be a loafer class and another gradually descending to this limbo. The demand will always equal the supply, at least. If money is to be got without working, no matter how much shame and discomfort, how much falsehood and trickery it may require, there will be multitudes of candidates. If all relief to Europeans, public and private, were stopped at once and absolutely, and it became like a law of the Medes and Persians, that no man should eat except he worked, we believe that it would involve a certain amount of suffering, some instances perhaps of terrible hardship, but we believe that the final result would be a blessed one. Seeing this beacon at the place of danger, men would give it a wide berth; they would avoid the first irregular steps by which so many are led into the path that declines to loaferism. But it will be said, and who can deny the truth of the saying? that we have no right to let men perish, after we have in a certain sense lured them to their fate by teaching them that there is relief for the destitute. Of one thing we are persuaded, that it will be very greatly for the good of all concerned, to deal with European beggars with considerable severity. It is because of the unwillingness of Government to look this obligation fairly in the face, that they mystify themselves with Committees and Commissions to make enquiries. The facts are conspicuous enough. How deal with them? Not by relief measures. It is the love of drink that has demoralized and impoverished these people. They have no self-control; they need to be controlled; *there must be coercion*; privation of liberty, separation from drink, compulsory labor, and bread purchased by the sweat of the brow. In this way you save the men, and you save a much greater multitude who would have been ready to fill their ranks, but who will now think better of it.

—The Hindoo mutton-eaters of Bombay have been thrown into a lamentable state of consternation, by a rumour that sheep and cows are killed in the same Municipal slaughter house at Bandora, and mutton and beef brought to Bombay in the same railway carriage. This was a terrible condition of things. They forthwith resolved to have done with meat altogether; and they entreated that Mr. Crawford should not trifle with their hopes of heaven in this way. But it appears that their caste senstiveness has again been fighting with a shadow. The animals are slaughtered in different slaughter-houses, and their meat kept religiously separate. We may be thankful that we have escaped a mutiny.

—We learn that in all probability the Bank of Bombay will shortly cease to have an independent existence, by becoming merged into the Bank of Bengal. The Directors of our local institution have recently proposed to their brethren in Calcutta that the two banks should amalgamate on some such terms as the following:—Holders of *two* shares in the Bank of Bombay to receive *one* share in the Bank of Bengal at par; but as the whole of the capital of the Bank of Bombay is at present unavailable, the shareholders would be required to pay up Rs. 500 per share, the Bank of Bengal certificate to represent that amount paid up. As the bank's funds became available they should be employed to pay up the remaining Rs. 500 on the Bank of Bengal shares, and all obtained over and above the Rs. 500 to be divided equally among the shareholders of the Bank of Bombay. A telegram from Calcutta states that the proposal of the Bank of Bombay has been favorably received, but that they differ somewhat from the proposition made by the Bank of Bengal. We have reason to believe that the matter has received the careful consideration of both the Supreme and Bombay Governments, and that their decision is very favorable to a scheme similar to that above sketched.

We have been requested to mention that the Rev. E. Edwards, Baptist Missionary, will D. V. hold Divine service at No. 30, Meadow street, on Lord's day, the 10th current. Service to commence at 11 A.M.

The fourth of the series of Lectures on subjects of University study, will be delivered by the Rev. R. Stothert, A. M. on Monday next, at 8 P. M. at the Free Church Institution, Khetwadi.

The Report of the Army Scripture Readers' Society will be submitted at the Town Hall, on Monday next, 5½ P. M. The public are invited to attend.

We have been favored with a copy of "Designs for fifteen wooden houses, by W. J. Addis, C. E." The expense of these constructions varies from Rs. 2,500 to Rs. 15,000. The plans are well conceived, and the elevations generally pretty, according to Indian ideas: but we cannot reconcile ourselves to the vast amount of roofing that is thought necessary and fit in our parts.

We are obliged to omit a number of communications on account of the crowded state of our colemns. We hope to find room next week for the address to the Rev. Mr. Gardner, with which we have been favored.

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SATURDAY, MARCH 9, 1866.

THE DIGNITY OF UNBELIEF.

Does any man wish to enjoy the reputation of being one of the enlightened? The wish is easily gratified. A royal road has been opened up. He has only to disbelieve in the supernatural, to discard the miracles of the Bible, to speak approvingly of Colenso, Renan and Strauss. In proof of what we say, we need but refer to the articles in which some of our English contemporaries speak of the Gospel and its preachers, and endeavour to indicate by what a broad gulf they are separated from the Missionaries. Throughout these articles we have it constantly asserted or implied that a disbelief in the miracles of Scripture is a necessary mark of enlightenment. The believer is branded with the stigma of 'uneducated.' Doubtless the numerous aspirants to a reputation for intellectuality, whether among Europeans or Natives, will give all heed to this. They will take due note of the fact that a belief in the miracles of Christ, condemns them to dwell, socially, in the region of the shadow of death, in the ranks of the benighted. It must be confessed that what our contemporaries indicate is a very easy way of getting access to the brotherhood of the enlightened. No more need of wasting the midnight oil; no more need of severe mental discipline; no need of cultivating any profound faculty of insight. Disbelieve, and your reputation is made. We fear that many have been reduced by this flattering facility, and have sought in this way to get a reputation for superiority of intellect which it would have been hopeless to expect in any other way. In the very articles we refer to there is evidence that confidence in the intrinsic value of unbelief has made the writers negligent of inquiry and proof. Things that an ordinary man would consider fatal to the reputation of wisdom or even common sense, are fearlessly enunciated by these writers, strong in the conviction that unbelief must cover any number of literary and logical sins. For instance, they tell us that the miracles of the Bible stand essentially on the same ground, as regards credibility, with those of the Puranas and with those of medieval legend writers. Many Christians, says the *Bombay Saturday Review*, never dream of applying the same laws of evidence to the miracles of the old Testament that they do to those related by Herodotus and Suetonius. Why should they not? Has the *Reviewer* done it? The miraculous narratives of the Bible have nothing to fear from such an application. The stories of miracles current among all people in all ages, rest upon the universal perception that a suspension of the laws of nature is the way in which God may most satisfactorily make his interposition manifest to men. In the very nature of things, man being what he is, such narratives must exist among all people, and generally in connection with some teaching purporting to be from God. Now it is just here that the means of confutation are furnished. Either the miracles are wrought in attestation of nothing, or they bear testimony to some wrong views of the character of God, or declarations of his will; sometimes they have been conceived for no other end than to excite a puerile wonder. But it none the less remains an unquestionable conviction of humanity, that the proper way for God to bear testimony to some special revelation of his will, is by a miraculous interposition. If it can be shown that the teachings of the Bible are as erroneous as those of the Puranas, or that they need miraculous attestation as little as those of St. Benedict, then its miracles can be placed on the same level with those of the Hindoo and Romish books. By all means apply the same canon of criticism. And do not fail to observe that our Lord in giving his testimony to the Hebrew

Scriptures, recognized the miracles which are part and parcel of them; and that he said to the people, If I do not the works of him that sent me, believe me not. And this admirable and mighty result flows from the divine testimony thus given to the Old and New Testaments, that we are thus enabled to dispose incontinently of all the miraculous narratives which cannot establish a vital connection with the Scriptures.

Here is a specimen of the reasoning of the *Bombay Gazette*:

"Let us suppose that the proselytising Brahmins come and teach us that our religion is incredible and absurd, that a man could not be raised from the dead, that the sun could not possibly go back in the dial, that in fact science requires us to give up our belief in these things; let us suppose that, having been successful so far, they then undertake to supply the place of the creed they have destroyed, and for that purpose require us to yield unreasoning faith in the supernatural deeds of Hanuman, Ganesh, and all the hosts of the Hindoo heaven. Should we not at once turn round and remonstrate that our teachers had already condemned these things in our old religion and now asked us to believe them in theirs? Should we not point to their fellow countrymen and say, why, your own nation has given up believing such tales, how can you expect to enforce them on us?

What a frightful perversion of the facts, some of our readers exclaim. Let them take care. If they dare to prefer the logic of God's works in the Bible, to the flimsy reasoning of sceptics, they shall be at once consigned to the limbo of Missionary benightedness. "Can the Native, when tolerably educated, fail to perceive that the Missionaries stand alone or nearly so in their opinions even among their fellow countrymen?"

The editor of the *Bombay Guardian* once tasted the blessedness of the enlightenment in which our contemporaries luxuriate. For eleven years he was a sceptic; nay a confirmed and absolute unbeliever in the supernatural. From this palmy estate he fell. Irresistible evidence laid hold of him, and invincible logic compelled him to be a believer in the Bible, not in little bits of it, but in the whole Bible. Of course he has forfeited all title to be numbered among the enlightened.

"THE GRAND MASTER OF THE ORDER OF ASSASSINS."

The attention of the people at home has been a good deal arrested by the marvellous drama of Aga Khan and the Khojahs, one of the acts of which has been closed by the recent decision of Sir Joseph Arnould in favor of His Highness, the lineal descendant of the Old Man of the Mountains, as the English papers love to call him. Justice is blindfolded and knows no respect of persons; we cannot dispute, at least we are not prepared to do so, the equity of the late decision; it is still a matter to be exceedingly regretted that the tremendous power which Aga Khan possesses over his subjects, so vastly greater than any which the British Government dreams of claiming, should be buttressed and consolidated by a decision so strongly in his favor. English law is opposed to the merest trace of persecution; yet the bitterest and cruelest persecution is at this moment exercised by this Persian nobleman, inhabitant of Bombay, towards those members of the Khojah community who desire the reformation and enlightenment of their caste, who do not believe that the spittle of His Highness is a sovereign remedy for disease, that it is an inexpressible privilege to be permitted to drink the water in which his feet have been washed, that he has more authority in every family than the husband and the father, that all their property is his to be tithed or fifthed as it may please him, and who believe that the children of Khojahs ought to enjoy with other children the advantages of education. The power put forth against these Reformers is that of an oriental despot of the olden times when the word responsibility was not known. They have been ex-communicated; the entire Khojah community, even to their nearest kin, have been forbidden to shelter them, eat with them, give them the necessaries of life, recognize them. There must be no marrying with them, no consorting with them. The word Reform is to be seen on their foreheads like the brand of the first murderer, and they are to be vagabonds upon the face of the earth. And when they die (and this is felt to be the cruelest stroke of all) their bodies are not to be admitted to the cemetery where their ancestors have been buried from times long anterior to the advent of this Persian adventurer to our shores. This amazing oriental *imperium in* the English *imperio*, is carried on by one who is hand in glove with English turf-hunters, and is constantly driving about our streets. Though so outrageously persecuted, it is satisfactory to know that the spirit of the reforming Khojas is not broken. We believe they have already sent two of their number to England to see what steps can be taken to deliver their people from a yoke which is even more intolerable than that which the Hindoo Maharajahs lay upon the necks of their victims. We wish them success, with all our heart. Though their battle should prove a Thermopylæ, let them nevertheless wage it; victory will spring out of their ashes.

NOTES FROM AN INTERLEAVED BIBLE.—

I. Tim. I. 13. "He counted me faithful." Faithfulness is in abiding in Christ, who is our ability. 'Enabled me to be faithful.' He that is faithful in least is also in much. Paul was proved and found faithful and then received higher powers.

14. Grace superabounded; rose higher than that guilt of mine. Not the law but the glorious Gospel was entrusted to me; and I am myself a proof of its superiority; for I belonged to the category of transgressors, yet I have been endowed with faith and love in Christ. *Faith* (14) opposed to *unbelief* (13) and *love* opposed to *persecutor*. He did far more for the church than he had ever doneagainst it.

15. Christ came into the world to save the sinners of verses 9-10. 'Worthy of all acceptation.' Not needing to be modified or qualified.

16. 'Long-suffering' in not being hindered from carrying out his purposes of mercy, by the persistent wickedness of Paul. In like manner 2 Peter III. 9 the long-suffering of Christ toward the human family is brought into relief by the persistent wickedness of this age.

17. 'Invisible.' And therefore manifest in the flesh. Seen of angels. 'Only wise.' In the sense that all wisdom is from him.

18. 'This charge.' Referring to verse 3. 'Prophecies.' An assurance of success from God, often the means of success. For a helmet the hope of salvation. Early dreams of Joseph.

19. As faith and good works are wedded by James, so faith and a good conscience here. He that sins against conscience sins against faith. The conscience, the helm; this abandoned, shipwreck.

20. 'Delivered unto Satan.' Discarded from the church. Whatever ye shall bind shall be bound in heaven. The end their good.

II. 1. 'Therefore.' Since Christ Jesus came into the world to save sinners. 'Thanksgiving' for those who render none.

4. 'Will have all to be saved.' This is assigned as a reason why we should pray for all. Those that do not believe in the divine willingness cannot truly pray. If hindrances to the proclamation of the Gospel have been allowed to exist, it is because of want of prayer. *Our* Saviour, who will have *all* to be saved, especially those that believe. 6 'A ransom for *all*.'

5. One God and one Mediator. Ye believe in God, believe also in me the Way.

7. In preaching the Gospel I speak the truth in Christ, I lie not, I do not mix up any thing of my own along with Christ's, and therefore I am to be recognized an apostle. 'A teacher of the gentiles in faith and verity', just another form of the same idea. 'Whereunto', unto which testimony.

8. Pray not only for all men, but every where, in every place, *Gr.*, not in certain places thought holy only. Lifting up holy hands; the Pharisees washed before prayer. Without wrath; pray for persecutors, without feelings of anger or doubt. God will have all to be saved and so should you. I, speaking the truth in Christ, will that men pray every where; and that women adorn themselves in modest apparel.

MEDITATION.

"*Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*" John xx. 25.

The principle of representation is fully recognized in the kingdom of Christ. There was a fair representation of humanity in those who saw and heard and communed with the man Christ Jesus. Even this age of ours, even the philosophers, the men of science, the rigid scrutinizers of our time were there in the persons of respresentatives. Some in our day are heard saying, Ah, if we had been there we would not have been so easily imposed upon. The ignorant people that lived in Palestine, in the days of Jesus of Nazareth, were naturally very ready to believe any great thing that was told them, or made to pass apparently before their eyes. They had a readier credence for miracles than for common facts; for the former excited a pleasurable feeling of wonder and relieved the monotony of life. If we *savans* had been there, what confusion would we not have thrown into the ranks of the disciples, by our canons of criticism, our acquaintance with nature, and the terrible scrutiny which we should have brought to bear upon their reputed miracles. What a pity that they could not have had the advantage of receiving some instructions from one of us, regarding the immutability of the laws of nature and the fallibility of human testimony.

But did all the contemporaries of Christ believe on him? Were there no Sadducees in those days? Men that laughed at the doctrine of the resurection, and scouted all belief in spirits? Had the critics and scrutinizers of our days no representatives in the company that gathered round Christ? They cannot complain; they were well represented there: their protests were distinctly uttered there; and what is more they had great weight with some.

For instance, the man mentioned in John IX as having been born blind and restored to sight; the Pharisees were altogether unwilling to believe that he had been blind; and there was every thing to indispose them to receive this testimony; for they had resolv-

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ed to excommunicate any man that believed on Christ; no *savant* could have scrutinized the evidence more severely than they were prepared to do; but in despite of themselves they were forced to allow the miracle; only they affirmed that in working it Christ had violated the Sabbath.

But even in the very college of apostles, the sceptics of our day had a representative. Thomas was not present when the risen Jesus appeared first to the assembled disciples. As soon as they met him they proclaimed the glad tidings. We can overhear them saying, Sorrow no more; Jesus is risen from the dead; we have seen him. Why do you smile? There is not the slightest room for doubt. He has been actually in the midst of us; we have both seen and heard him.

Thomas. You know not what you say. Jesus is dead. We saw him crucified. The life went out of his body.

James. Of course it did. We saw him die. And the same ocular testimony that assures us of his death, assures us of his resurrection. It would be hard to persuade us that it was not Jesus we saw die, and equally hard to make us believe that it was not the risen Jesus who stood in the midst of us.

Thomas. The testimony that is good in the one case fails in the other. His dying was natural; his living again is quite contrary to nature.

John. But you know well that Jesus was above nature. Remember his wonderful works.

Thomas. Yes, I remember his wonderful works. But a man's power naturally dies with him. What is death but the extinction of power? If Jesus had come down from the cross to the confusion of his enemies, well and good; we could easily understand that. But when you attempt to make me believe, that he suffered the last opportunity to slip away, gave the rulers and Pharisees the great satisfaction of seeing him expire as a malefactor on the cross, let all the people depart to their homes with the report that Jesus of Nazareth had gone to his long home and his doctrine was now at an end, and then, some days after his crucifixion, when people had begun to forget about him, he comes to life, leaves his sepulchre, and instead of presenting himself to the Jews in the temple, steals mysteriously into the chamber where you had fastened yourselves in, and reports himself to you as alive, when you attempt to make me believe this, you only make a pitiable exposure of your own credulity.

Peter. This is not Thomas that is speaking; this is some enemy in disguise; Malchus perhaps.

Thomas. What do you mean?

Peter. I mean that if it would be absurd to doubt your identity, it were much more absurd to doubt that of one whom we know as we know Jesus. We never knew any one as we know Jesus. And we tell you, not I only, but every one of us, that he appeared to us, conversed with us, remained some time with us, showed us his pierced hands and his side, and suffered us to handle him. We were slow enough to believe it. The women had brought us a report of his resurrection early in the day; had told us of his appearing to them and of his words; the two from Emmaus brought a similar report; I myself testified that I had seen him; yet our brethren would not believe. Surely they were not in a state of mind to be deceived. They argued very logically with the women that it was much more likely their senses had misled them, than that they should have seen a risen Christ. But all doubt was dissipated when he appeared. Did you ever hear of ten men getting suddenly deranged, so as to imagine in concert that they were in the presence of a beloved Master, seeing and hearing and touching him, and retaining their wits with regard to all things else?

Thomas. I have heard Peter, that you denied this beloved Master when he was in the hands of his enemies, and swore vehemently that you had no knowledge of him. Is it likely that Jesus, if he arose from the dead, would appear first to you? It is more reasonable to suppose that you are desperately trying to undo your shameful denial of him by affirming his resurrection.

Peter. Were Jesus like you or me, he would not have alleviated my anguish by appearing to me so soon.

Andrew. But Thomas, be reasonable. A moment's reflection will show you that it is simply impossible we could have been deceived in this matter, and you surely cannot imagine that we have combined together to pass off this tale on you and others.

Thomas. I do not undertake to account for your report. But I cannot believe it. On no testimony of men will I believe it. Except I shall see him, and see the marks of his crucifixion, and put my hands upon him, I will not believe.

"After eight days, again his disciples were within and Thomas with them. Then came Jesus the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God."

Correspondence.

To the Editor of the "Bombay Guardian."

PREACHING TOUR IN KOLAPOOR.

My dear Editor,—Since writing you from *Neepani* we have encountered no accident of moment but the breakage of our Gharry on the rough roads, involving a delay of two days to repair it, but no loss of time, as two rude carpenters succeed in repairing it, while we find villages and hearers in all directions. To-day I am visiting *Kapsee*, a small town of some 3,000 inhabitants, the capital of another small Jaghire embracing 16 villages and 150 square miles of territory. It is held by the third branch of the famous house of *Ghorepuday*, one of the oldest in the Mahratta empire. The late chief, *Ramchunder Rao Ghorepuday* came to his title and inheritance in 1836 and died about three years ago. His son, the present chief, is a young man of 20 years. He enjoys the whole revenue of the Jaghire, paying a small annual tribute of Rs. 200 to the Kolapoor Government, and the administration, political and judicial, is conducted in his name. The chief of this estate always holds the rank and title of *Sanaputti* or General of the Kolapoor army, and is honored as one of eight of the highest rank below the Prince himself. This rank necessitates his attendance on the Kolapoor Rajah on all special occasions, and consequently he went with our young Rajah to the great Poona Durbar to see him recognized and installed on the *gadi* by Sir Bartle Frere our worthy Governor; and I find he has not yet returned to his capital. But his karbhari has visited me in the temple where I stop, and for two and a half hours an audience of about 300 has given a very attentive hearing to my message. Having wandered some 10 miles from my family and camp I am obliged to break off abruptly and hasten back, having but a dim starlight the last five miles and not reaching camp till nearly 10 o'clock. *Kapsee* is another desirable mission centre, 12 miles from *Neepani* and 30 from *Kolapoor*. I have seen the young Mahratta chief, given him a copy of our Scriptures, and conversed enough with him to feel confident he would extend a cordial welcome to any good missionary; and I have faith in God that large results would crown persevering efforts to make known Christ and His great salvation here.

The Chief has established a good school, and the demand for our Tracts and Books is so great that I must send them a fresh supply.

Moorgoord

This is another village of 3,000 idolaters, 24 miles from Kolapoor, and another good centre for missionary effort. As we travel westward into the vicinity of the mountains we find fewer schools and readers and less appreciation of education, though all listen most respectfully to our preaching and make us long for men and means to bring them under daily Christian instruction.

Mrs. W. being ill we have remained here five days, but in the meantime I have been able to visit a large number of the surrounding villages. At *Yungay*, with a population of 1,000, 250 men came out to hear me. I made the stone steps of their largest temple my pulpit, and the three hundred rupees embedded in the upper step as votive offerings to the idol, my text, but found a short way to the true and living God as a more worthy object of worship and vows, and to Jesus Christ as the only Saviour and hope of the sinner.

Votive offerings of this kind abound in this region. If a man is sick he runs to the temple and makes a vow. If he wants a field, or oxen to plough it, or a wife, or child, a vow to the god seems to be the first thing thought of. If poor, he vows to undergo penance, like the poor man of Neepani. If he has means, he prefers to promise grain or money—and this custom of interlaying the pledged rupees in the temple steps seems to be specially popular in these villages. In the small village of *Mulgay* I counted 130½ rupees in the steps of Bhairoo's temple. At *Byemti* 12 Rs. At *Baley* 10 Rs. At *Hiramdey* 25 Rs. to the god Nursoba. At *Hasoor* 4 Rs. with new and costly brass idols prepared to supplant the old stone idols. At Shirali 47 Rs. At *Bhampta* 200 Rs. inlaid, not in the stone steps but in the hardest blackwood permanently fixed just in front of the god Jatiba in a very large and costly temple.

I wonder if it is capable of clear demonstration that Christianity inspires more costly gifts and sacrifies than Hinduism does? or moves a larger proportion of its professed believers to such gifts and sacrifies? It is true the Christian depends not for salvation on his own works of righteousness, and merit, as the Hindu does. And yet, has he not a better appreciation of the value of the soul and of eternal interests, and of what salvation is? And was not the love which burned and glowed in the heart of the Apostle Paul, inspiring incessant efforts for the salvation of men even amidst scourgings and buffetings, perils of the sea, perils of robbers and perils among false brethren, a passion or principle not only holier but mightier than ever moved the heart of a Hindu to gifts and sacrifices for his false gods? And has the time for such zeal and sacrifices gone by? Has the Church and the cause of Christ no further need of them?

Yours in the love of the Gospel,
R. G. WILDER.

My dear Guardian,—In my last I told you how we were cradled in our carts and carried sleeping into the Kambam Valey. When we awoke there were mountains on every hand. We seemed to be in an immense amphitheatre, surrounded by a dark green wall that rose abruptly from the plain and towered to the clouds. We were journeying beside a broad belt of rice fields watered by canals from the Surali River. In some the crop was only half grown, and in others, the stalks were bending with heavy heads of grain, but all was growing luxuriantly. Each field was marked in the mosaic by its own shade of light green. It seemed like a promise that this year the poor should again eat and be satisfied. The fields that had been watered only by the rain from heaven, had borne abundantly. They were being reaped, and we saw long files of men and women, each bearing an immense bundle of sheaves. They trotted or rather glided along, shouting to each other and laughing as if unconscious of the heavy burdens on their heads, or else rejoicing over the plenteous harvest they were carrying to the threshing floors. I felt like joining in their merriment and helping to shout the harvest home. We travelled along this rice belt for thirty miles. There is a similar one along each of the five streams that pour down from the

hills into this fertile valley and that unite to form the Vaikai River. The water is led to some of the fields directly from the rivers, and in other cases is first stored in artificial lakes that are from half a mile to several miles in diameter. These lakes are not numerous in this valley, where the rivers flow perennially, but in plains beyond the hills that wall in this valley on the East, they occupy, when filled, from a quarter to a half of the surface, and are numbered by thousands. Many of them must be shallow- But Br. Tracy told me, as we were admiring one near the Pasumalai seminary, that it is twelve and fifteen feet deep along the embankment, and now contains water sufficient to irrigate the fields that depend on it for twenty months.

It seems hardly worth while to give you a journal of our visits to the various villages, and to tell you how well the congregations behaved, and how nicely they answered the questions from the catechism, and how pleasant it was to address them, though I had to do it through an interpreter. But I will tell you how we spent New Year's day. We were at Kombai where Br. Noyes has a small bungalow of two rooms and a nice church. Pastor Vedanayagam resides at K. He is the much respected head of the Christian community in the surrounding district. It was good to see the catechists and teachers treat him with deferential respect. At daylight I was awakened by the chapel bell and hurried to attend the service that he conducted. There were some sixty persons present and they showed by their attention that his address was interesting. As usual at all meetings in this valley, there was a great deal of singing, but contrary to the rule it was discordant. Pastor V. led, and he is an indifferent singer. There were some other leaders, or at least independent singers. Even sweet sounds mingled unskilfully may produce jargon, and some of the sounds that morning were not sweet. But for all that the singers seemed to enjoy the lyrics, and if I did not, they would doubtless have attributed it to my uncultivated taste.

In the afternoon deputations arrived from villages far and near. At 5 P.M. we were requested to hold a reception. Br. Noyes and myself, Pastor Vedanāyagam and the Christian Zamindar, were seated in chairs. Then a band of musicians making a noise with trumpets and various kinds of drums with all their might, entered the gate and advanced slowly toward us. They were followed by a procession of Christians—a deputation from one of the congregations. As they approached us, the leading man came forward with limes for each of us and a tray of plantains and sugar that he presented to Br. N. Then he put a string of yellow Chrysanthemum flowers around the neck of each of us. Others from the procession came forward and presented limes and said a few words, and the procession passed on. We received all they gave with a simple salam. The band went back quietly but soon returned with as much noise as before, escorting a deputation from another congregation, which made the same kind of presents. The processions continued to come till the pile of plantains and limes became decidedly large. Each village had its separate procession. At last the last one had done us honor. Then one of the Christians, a man who cannot read but is a poet of acknowledgement, stepped forward and sung a poem he had composed for the occasion. And then a dozen catechists and teachers, who were present formed in a line before us and sung several lyrics, They were all trained singers, and singing in the deepening twilight was pleasant, and they evidently enjoyed it highly. I noticed they all wore red chintz tunics and red plaid handkerchiefs, which seemed to serve them as a kind of uniform. The handkerchief was worn sometimes over the shoulder and sometimes bound round the head for a turban.

When it grew dark we all went into the chapel. The room was filled though more could have found seats on the matted floor. There were some two hundred present. The next hour and half was given to addresses and prayers and lyrics. Then all went to see the fireworks that had been made by one of the Konibai congregation at the expense of the Christian Zamindar. There were rockets and blue lights and wheels and fire fountains and squibs that whizzed about in the most eccentric manner—sometimes darting into the crowd of spectators—causing a partial rout and a general shout. This exhibition was not finished at ten, but we excused ourselves and retired, again making our bed in a cart that took us on our way while we slept. As we passed the chapel I heard singing, and looking in we saw a groups of catechists who were absorbed in their lyrics!

All Hindûs like to make a shew and a noise, and to give and receive presents, but I must think these Tamilians exceed the Marathās in their fondness for such things. The difference however may be owing to their training. I was told that one missionary used to send notice when he was going to visit a congregation, so that they might meet him half a mile from the village and escort him to it with music and a retinue. The same congregations have learned that the missionary now in charge does not like such demonstrations and they content themselves on ordinary occasions with the presentation of limes.

Your's &c.,
S. B. F.

A HINDOO SAINT.

MY DEAR GUARDIAN,—The people of Pimplegau, midway between the Pera and Godavery rivers, were greatly excited a few days ago by the appearance of a wonderful "saint," in their village. It was not known whence he came, but his own professions of sanctity accompanied by one or two pretended miracles, were sufficient to gain for him the highest honors from all the people. Their respect for him was greatly increased by his presumptuous demands upon their hospitality. He required for each day's bath, thirty ghagars of water to be brought, each ghagar containing from three to four gallons. Five ghagars were required for washing his mouth, and other things in proportion, so that he was known as the "seventy ghagar saint." Seven seers (quarts) of milk was but a single item in the list of provisions that must be daily placed before him. These extraordinary demands however in no way diminished the respect which the people entertained for his wonderful sanctity.

By some contrivance he was enabled to let the water which he apparently poured into his mouth, run down, and fall upon the ground. The silly people regarded this as a "great miracle," and they thought that his heart, washed with such a quantity of water must be "pure" indeed. Another notable miracle was the constant recurrence of a sound which seemed to come from his heart, and this was regarded as the voice of a god dwelling in him.

The story of this extraordinary saint having reached H., H., the Christian catechist residing in a neighbouring village, he purposed to go to Pimplegau, and see him. The patil of his village endeavoured to dissuade him from his purpose, assuring him that if he should speak to his saintship, he would annihilate him by a single word. But nothing fearing he went and began asking questions; but the saint on learning that he was a Christian, would not answer him. The people around were trembling with fear lest he should become angry and smite his adversary with a curse, and they entreated H. not to say more. Not heeding their warnings, however, the faithful catechist continued his talk, exposing the hypocrisy of the pretended saint, who at length raised his hands and cracked his knuckles without uttering a word. The people believing this to be the forerunner of a curse, renewed their entreaties to H. to leave him, before his curse should strike him dead.

This man enjoyed great success for some days. All were ready to fall at his feet and do him reverence, when, alas! an evil report came from afar. It was whispered among the people that this wonderful person *was only a Mang.* No "purity" or "sanctify of heart" could atone for the misfortune of having been born of low caste parents, and the indignation of the people equalled their former reverence for him. Seeing this the "saint" suddenly left the place and went to parts unknown.

There are those who affirm that caste is a purely social distinction, and has nothing to do with the religion of the Hindoos. The above incident however shows that there is the most intimate connection between the two, and that high birth is an essential qualification for a "saint." If therefore any one aspires to a Hindoo saintship, he must see to it, first of all, *that he was born of high caste parents.*

B.

MR. EDITOR,—In looking at the reports on the late Meteoric shower to find something corroborative or otherwise of the theory advanced in the *Bombay Guardian* of Dec. 1st 1866, I find in the *Boston Advertizer* the following from Professor Loomis:

"The earth in its motion round the sun, with a velocity of nineteen miles per second, is continually encountering more or less of those bodies, and they plunge into our atmosphere with velocities varying from ten to forty miles per second, by which means heat is evolved sufficient to ignite them, and they are entirely consumed generally in a single second, and at an elevatian about fifty miles above the surface of the earth. Occasionally we encounter bodies of greater density which cannot be so readily consumed and which reach the earth's surface sometimes entire and at other times in a fragmentary condition."

In the "*Scientific American*" of Dec. 8th the Editors say:—"These stones enter our atmosphere with a velocity, as reckoned by some, of forty miles per second, and are mostly melted and dissipated by the intense frictional heat evolved by their passage through the atmosphere. Many however reach the earth, and as every generation has to run the gauntlet of this celestial bombardment once in thirty three years, it becomes an interesting question, What may perhaps be its future volume and force."

Your's very truly,
A.

Sattara 27 Feb. 1867,

Epitome of News.

SATURDAY,—FEBRUARY 23, 1867.

—*Our Paper* says that the Rev. John Taylor, missionary of the Church of Scotland, is leaving Kurrachee for England in the *Trafalgar* in charge of Presbyterian soldiers 'as a special case.'

—*Times of India*; Deccan:—"One Sushkur Khan, a bitter enemy of Salar Jung, was appointed as the vakeel to transact business between the Nizam and the minister. This arrangement Salar Jung naturally objected to, and, as it was insisted upon, he resigned. Up to the present, I believe, he is only carrying on the business of the State pending the appointment of another minister, or until the Nizam gives in, which is the more likely result. There is nothing whatever about money in the question. The Nizam is in the highest degree impracticable—wholly given up to his harem and its concomitant pleasures. Upon these he spends far more thought than upon his subjects or their wants. Naturally he dislikes, or is very jealous of the enlightened views of his minister, and allows his mind to be poisoned by the inmates of his harem, and by the Shum's-ool-Oomrah family. The British Resident, as a matter of course, supports Salar Jung, who is the only man capable of holding the dewanship, and ruin must follow to the country if any other noble is entrusted with the guidance of affairs."

—The *Englishman* says:—"The Nizam, while preferring a claim to a portion of Mysore, demanded also that Berar should be restored to him. The Viceroy, we hear, has negatived both proposals."

MONDAY,—MARCH 4.

—*Times of India*; Paris:—"On the evening of the 19th Paris had in some mysterious manner come to know that a political *coup de theatre* was being got ready, the precise nature of which was as yet a close secret. The *quidnuncs* of the Bourse rubbed their eyes on the morning of the 20th when they learned in what the expected reforms consisted. They found that the right to discuss the address accorded in 1861 by the advice of the Duke de Persigny, and so damagingly made use of against Government, was withdrawn. To disguise the real nature of the measure, the right of interpellation was granted instead, but restricted by so many limitations that so long as the Chamber continues to be filled with nominees of Government by the prefects, the privilege will be an empty one. An additional coating of silver was given to the Imperial pill in the shape of the promise of a bill to release the Press from the arbitrary control of the minister of the Interior, and another to diminish restrictions placed on the natural right of citizens to assemble for the discussion of public or private affairs. According to this promise no hope can be entertained of trial by jury for press offences. The Court of Correctional Police is to be invested with full powers to try misdemeanours of this class. This Court is notoriously a packed one in which the Emperor places servile judges anxious for promotion.

—Government have at last recognized the injustice done Mr. Luckmidass Khimjee, at the instance of Mr. Anstey, in removing his name from the list of Justices. It has been restored.

—*Bombay Gazette* :—"Not only will the most extensive and important military movements soon come to be conducted in or near Bombay as the base of the railway system of India; not only will the internal commerce of India in a great measure converge to this emporium for the same reason, but all the operations that belong to these will be carried on in the proportion to their extent. These truths are becoming more perceptible day by day, and if the question of the future Capital of India were left to settle itself without the aid of prejudiced men and without the assistance of a discussion of the question by the Royal Geographical Society we are sure it would come to be decided upon its true merits without a regard to expense, and without a reference to injury to the feelings of the great Hoogly and the historical City of Palaces."

—Same :—"It is our intention from the present date to issue second and third editions immediately upon the arrival, through Reuter's Agency, of our political telegrams from Europe and also on the arrival of each Overland Mail."

—462 dokras of cotton were destroyed by fire at Poolgaum.

TUESDAY,—March 5.

—A correspondent of the *Madras Observer* :—"As one of those who look for the downfall, at no distant date, of the mystic Babylon, will you allow me, through your columns, to throw out a few thoughts on that sign of her downfall which is the title of this letter. If we look at Rev. xviii. 7, 8. we see it written of her,—"For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Now, why, should she say, "I am no widow?" There must have been some disturbance in the even tenor of her married life, some abandonment by her husband, which has made men say,—"She is a desolate widow." And why, but to falsify this statement, does she assert at the last,—"I sit a queen, and am no widow, and shall see no sorrow?" Truly MYSTEEY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, has had many husbands, for the "kings of the earth have committed fornication and lived deliciously with her." Yet now, one by one, they have abandoned her, or have been forced away from her, so as to be unable any longer to sustain her. We look at the Papacy in Rome, and see her as one desolate, abandoned and hated. The horns of the Roman Empire, the carrying beast, do make its rider desolate. Why then is she not done away with altogether? Why do not her Roman subjects drive the abomination out of Rome, and out of Italy? I think I am not speculating wildly when I say, that God's time has not yet come, for she is not to be destroyed by man's hand but by God's direct hand. For, as St. John in the vision (Rev. xvii. 21) saw an angel take up a stone like a great mill-stone, and cast it into the sea, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." But if there is one sign more than another that this time is drawing nigh, it is that she is sending forth mandates to her children throughout the world, to come to her great gathering in her own city. And they will come, they will flatter her, they will exalt her to heaven. She will say in her heart,—"After all, I sit a queen, and am no widow, and shall see no sorrow." It may be that this great gathering shall be the beginning of a series of exaltations which shall make that accursed mystical woman lift up her head again higher than before, till she has reached the pitch of pride which shall make her meet, in God's sight, for the coming of that "one day" in which "she shall be utterly burned with fire." Or, on the other hand, who knows but that this approaching anniversary of Rome's meretricious glory may be another Herod's gathering at Cesaræa, or another Belshazzar's feast? We dare not assert this, but we watch with calm faith and interest the working of the will and counsels of God. In the meantime let us not be distressed to find Rome holding on still, let us not be surprised to find her beguiling unwary souls in England with her sorceries, her incense, and her gay clothing; for we may well believe that her very last condition before her downfall will justify the thought of her heart,—"I am no widow."

—The same :—A course of lectures as under will be delivered to the educated young men of Madras in the Evangelistic Hall during next month and in April,

LECTURE I :—Argument for the Existence of God from External Nature. By the Rev. George Anderson. On Thursday the 14th March.

Lecture II :—The character and moral government of God as displayed in the constitution of the world and of man. By the Revd. John Jones. On Thursday the 21st March.

Lecture III :—Natural Religion not at variance with the Christian Revelation. By the Revd. H. Pope. On Thursday the 28th March.

Lecture IV :—Insufficiency of Natural Religion By the Revd. A. Burgess. On Thursday the 4th April.

Lecture V :—The Superiority of the Christian Revelation to Natural Religion. By the Revd. William Stevenson. On Thursday the 11th April.

Lecture VI :—Man's Need and Christ's Fulness. By the Right Reverend Lord Bishop of Madras. On Thursday the 18th April.

—*Times of India* :—"Mr. Fitzgerald's personal Staff will be found as under :—Private Secretary, Mr. Fitzgerald, son of Mr. Seymour Fitzgerald; Captain Filgate, Military Secretary; Captain Gordon Graham, A. D. C. and Captain Wake, A. D. C. Captain Watts, the present Captain of the Body Guard will remain in command of the guard."

"Col. Merewether left Aden for Massowah on February 23rd in the expectation of obtaining some intelligence regarding the result of Mr. Flad's mission to Theodorus."

—*Athenaeum* :—"By trials made last week at the great works at Millwall, it it has been demonstrated that oil, or petroleum, can be used to generate steam. The oil drops on a redhot plate, and is converted into heat-producing gases, while the deposition of carbon is prevented by the introduction of a jet of steam. The action is so rapid that—to use technical language—5lb. of steam were generated in three minutes. By working out this result to an application on a great scale, the desired end will be accomplished, and fully two-thirds of the space now required in a steam ship for coal may be taken for cargo. For the stowage of oil many nooks and corners in a ship now useless might be advantageously employed. In the Persia, a vessel of 3,500 tons, 1,400 tons have to be set apart for coal. Hence it is easy to see how largely the "margin" for profit will be increased. The saving to such a company as the Cunard, or the Peninsular and Oriental, by substitution of oil for coal would be reckoned by tens of thousands a year."

WEDNESDAY,—March 6.

—*Bombay Gazette* :—"If ovation after ovation has been paid by the public to Sir Bartle Frere ere his departure from the shores of Bombay to Europe; an unprecedented one was paid by the leading native ladies in this presidency on Monday evening last in the form of a farewell address to Lady Frere. A deputation of these ladies waited upon her ladyship at about 5 o'clock in the evening, at Government House Parell, and were received most graciously. After the reading and presentation of the address, her ladyship briefly addressed them in the most kind and appropriate terms and graciously thanked them for the cordial support they had afforded her in the cause of native female education. Her ladyship then introduced the deputation to the lady members of of our new Governor's household; who in their turn treated the deputation with the utmost affability."

—The Same :—"The Chief Magistrate has to regret that since the appointment of a committee to concert measures for the suppression of vagrancy, few contributions in money have been received at the Police Court, and it is therefore impossible any longer to assist destitute Europeans or others, who may be anxious to leave Bombay. It is feared that the evil of loaferism or vagrancy, which has now been diminished in some degree at least, will again revive during the ensuing monsoon unless practical measures of relief are immediately organized. The Chief Magistrate most earnestly requests contributions, particuliarly of old clothes; with these and a little money an immense amount of good can be done. The police office poor fund has been, we learn, drained by the numerous applications for relief."

THURSDAY,—March 7.

—The English Mail of February 11th arrived yesterday morning. Heads of intelligence :—Bills have been introduced by Government to make better provision for the arrangement of the affairs of insolvent railways, and to compel the attendance of witnesses before a commission to be appointed to inquire into the working of trades unions.

Warrants have been obtained at Bow-street by the Jamaica Committee against Colonel Nelson and Lieutenant Brand for the murder of Mr. Gordon. Both officers have appeared in court, and been remanded on bail. Mr. Eyre is not in London, but is ready, it is understood, to appear when called upon.

Vice-Chancellor Malins has dismissed, with costs, the motions made by shareholders in Overend, Gurney and Co., Limited, with the view to escape liability, on the ground of false statements in the prospectus.

The Italian Parliament, it is believed, will not accept the Government scheme for the conversion of Church property, and the resignation of the Ministry is anticipated.

Baron Beust has been appointed to succeed Count Beleredi, and has been entrusted with the formation of a new Cabinet. It is believed that a Hungarian Ministry has been constituted, and that the assembling of the extraordinary Reichsrath will not now take place.

The Prussian Chambers have been closed by the king. The constitution for the new North German Confederation has been signed.

Serious disturbances have taken place in Belgium, arising out of a strike in the mining districts. There has been fighting between the rioters and the military, and some loss of life.

It is now understood that the judiciary committee will not report upon the impeachment of President Johnson until the close of the present session of Congress.

—The *Pall Mall Gazette* states that letters have been received from the captives in Abyssinia, dated the 10th and 12th of December. They were still confined in the Amba Magdala, and in chains; but otherwise they were well treated, and in excellent health. They complain of not having received any communications from their friends for a long time: hence it is inferred that the messengers who have been despatched to them from time to time have been intercepted by the rebels in Tigre. Mrs. Flad had received a solitary letter from her husband, which gave them the only news that had reached them for many weeks.

—*Overland Mail* :—According to the "Church Kalendar," there are about 630 churches in which there is a weekly celebration of the Holy Communion, and in twenty of these there is a daily celebration.

In the event of Lord Stanley consenting to the erection of the proposed bishopric of Ningpo, it will be conferred upon the Rev. W. A. Russell, M. A., of Trinity College, Dublin, who has been for many years a missionary of the Church Missionary Society in China.

All account from Italy concur in stating that Paraliament will not accept Signor Scialoja's scheme for the conversion of Church property. Not fifty members, it is said, will vote for it. The majority, it appears, believe that it is dangerous tn surrender State control over the priesthood, and add that the whole property of the Church is held in trust for the community at large. They fear also, that if the cures are once handed over to the bishops, the hierarchy will be too strong for public safety, and are resolved to keep the priests dependent for livelihood upon the nation. It is believed that, his scheme having failed, Ricasoli will retire, and that Rattazzi will take his place; but there is a rumour that the baron will, for the sake of Italy, consent to work with Rattazzi, and thus secure an united majority. The deficit will, in all probability, be met by an immediate sale of a portion of the clerical property. Every buyer becomes an interested adherent of the new order of things.

—The Washington correspondent of the *Times*, writing on January 25, states that the rule in Congress of the Republican party has goaded the minority into an act of resistance; and that, during the week in which he wrote, the House of Representatives, on one occasion had, for twenty consecutive hours, presented a scene that could only be paralleled in the same chamber. From twelve o'clock at noon till eight o'clock the next morning, the minority compelled the majority to remain in continuous session, and would not have released them even then but that the point for which they had contested was conceded to them.

The occasion of this struggle was the introduction of a bill from the judiciary committee

(the same committee which has the impeachment of the President now pending before it) intended to do away with the effect of the recent decision in the Supreme Court as to the illegality of the test oath. It provides that no person shall be permitted to act as attorney or counseller in any court of the United States who has been guilty of treason or engaged in rebellion, or given aid and comfort to the participants in rebellion. In short it was intended to prevent, by Act of Congress, any Southern man or Southern sympathizer who happened to be a lawyer from practising his profession—thus, as a Republican member afterwards said depriving thousands of families of their bread. This measure Mr. Boutwell, in behalf of the committee, determined to force through the House that same afternoon, without allowing a word of discussion upon it, Some of his own party, with a better sense of reason and justice, strongly condemned this course.

—*Times of India*:—"The English papers inform us that the subscriptions tendered for a Chilian loan of *two* millions sterling, which had been recently introduced in England, amounted to no less than *seventeen* millions sterling within a few days. This incontestably proves, that notwithstanding the immense losses recently incurred there is no lack of capital for investment, and surely if a foreign state like Chili could secure far more than she needs, there should be no difficulty in India obtaining for her three Presidencies, in each of which England already has such a large commercial stake, any amount that might be requisite."

—The *Times*, referring to the late famine in Orissa and to the forthcoming report of the commission appointed to inquire into the subject, says that it would be very pleasant to hush the matter up, and find some other vent for that cheap and righteous indignation which the Englishman is so proud to feel ever glowing in his breast. But we cannot forget, nor will the civilized world allow us to forget, that we are now the owners and the rulers of India, that Queen Victoria wears the Koh-i-noor, and that the British public governs not only itself, but also an eighth part of the human race in that fair Eastern peninsula. A century ago we could always find an unscrupulous soldier or a strong-handed governor to abuse for such mishaps, and till the other day there was a "company" with an unlimited liability to criticism. Then there was such a juggle between the Government there and the department here, and the subordinates there and the chiefs here, that no mortal man could ever say under which thimble the pea was to be found. But all that is set right now, and we and our readers, and Parliament and the British constituency, including every Irish peasant and every working man "within the pale of the Constitution"—we are all governors of India. We have sought it, and we have it. But with the prize there comes the responsibility, and a famine in Orissa concerns our character as much as a famine in Ireland."

There is a certain amount of humbag in this We, the millions of England, are to divide the blame. among us, so there is nobody to be blamed in particular. This is a new reading of the principle of representation.

—Mr. James Gordon Bennett, Junr. has offered the yacht Henrietta, to Prince Alfred. The latter, declining it, says :—"The Henrietta is a vessel which any man may feel proud to possess, and I trust she may long continue in the hands in which she has accomplished so triumphant a success. We must try to find a rival to her, and do our best in common with all Englishmen. I sincerely hope that such friendly rivalry may be the only description of contest in which our respective countries may ever be engaged. It has given us great pleasure to offer a cordial reception to you and your companions in England, and I feel assured that if my professional duties in command of one of Her Majesty's ship should ever take me to your shore, I should there meet on the part of my brother seamen with a reception not loss hearty than that which we have been happy to afford you here,"

—*Englishman* :—"The Rajah of Bhurtpore has issued a proclamation, informing the nobles and people of his state, that he will leave Bhurtpore for England in April next, and that during his absence a Council of Regency will conduct the business of Government."

—Parliament was opened by the Queen in person, Feb. 5th. *Overland Mail*:—The reading of this unusually long address was listened to with the most profound silence, which deepened almost into intensity when the paragraph relating to Reform was read. At the end of the Speech, there was a minute's pause when the Queen bowed graciously from the Throne and at once all rose at the signal. Her Majesty then descended the steps, and turning towards the Prince of Wales and the Duke of Edinburgh who were advancing to meet her, she came forward and kissed them both. Anything more simple, natural, and affectionate than this greeting between the mother and her children cannot well be imagined. The Queen then presented her hand to the Duke of Cambridge and to Prince Teck, each of whom kissed it respectfully, and then again turning to the House she bowed, and left with the same State ceremonial as she had entered, followed by her sons. In a few minutes the whole of the brilliant assemblage had broken up, and thus commenced the second Session of the seventh Parliament of Queen Victoria.

—*Mofussilite* :—"We hear from Peshawur that a European officer was murdered by an Afreedee while hunting at Kohi-budrah Munsoor near Michnee. No trace of the murderer has been discovered. From our Cabul correspondent we learn that the Russians are said to have offered Ameer Shere Ally Khan one crore of rupees for permission to erect a cantonmont at Herat. The Shah is at Ketah north of Bokhara enlisting men.

An epidemic has appeared among the Russian troops which carries off two hundred men daily."

—The *Record* speaking of the new bishop of Calcutta, whose appointment it does not at all like, says :—Lord Cranborne is known to be an Ultra-Churchman, and his marriage with the daughter of the late Baron Alderson established a family connexion strongly Ritualistic. The Bishop Designate of Calcutta is himself a cousin of lady CRANBOURNE, and his brother, Mr. ALDERSON MILMAN, is married to a daughter of Bishop CHAPMAN, late of Columbo."

—*Home paper* :—The bondage of the Church by the State can scarcely be carried farther than it is in Sweden. The clergy are by law bound to preach from one and the same text. Every Sunday and every holiday has its appointed verse of Scripture. Until 1860 the same texts were preached from year after year. Since then, some relaxation has been granted, and the series of appointed texts now run over three years, and then they begin again. Earnest preachers approve of the change; but others who find that their sermons require more variety, and more study, regret the alteration. So year after year the clergy have to hammer away at the same text.

—The *Bombay Gazette* of to-day publishes the details of Mr. Massey's Budget, telegraphed from Calcutta.

—Same :—"Colonel Merewether is said to have confirmed the report that there are white men in captivity amongst the Somali tribes on the east coast of Africa. The supposition that these men belong to Baron van der Decken's expedition cannot be correct, as all the persons belonging to the expedition have long ago been accounted for. There can hardly be any doubt that these unfortunate captives are really the survivors of the crew of the *St. Abb's*."

"Sir Bartle Frere, after his long career in India, bade adieu yesterday afternoon to the country where he has spent the greater portion of the working years of his life. The farewell which His Excellency and Lady Frere and the Misses Frere received from the great concourse of people who assembled on the Apollo Bunder to see their departure and pay a last mark of respect to them, was touching and sincere. Many ladies were present; and the bunder was otherwise crowded in every part, all classes of the community being represented, and nearly every man of note in Bombay being somewhere or other posted in the crowd."

—"In future the P. & O. Company's extra steamers for Suez will start at the same hour as the regular Mail vessels, namely 8-30 A. M. from Mazagon calling off Apollo Bunder for Mails.

FRIDAY,—MARCH 8.

—*Times of India*; Calcutta, March 5th :—"The Hon'ble Mr. Massey submitted his annual budget to the Supreme Council to-day. The estimate for 1865-6 showed a probable deficit of £335,947; the actual result for that year gives a surplus of £2,800,941. For the year ending March 31st 1867, the Expenditure is estimated at £44,307,777, and the Revenue at £41,912,530; the deficit, which includes Public Works' Extraordinary Charges, being £2,395,247. For the coming year, 1867-8, the Revenue is estimated at £46,783,110, and the Expenditure at £47,340,632; showing a probable deficit of £557,522,; or, excluding Public Works' Extraordinary Charges, a surplus of £1,767,478. Mr. Massey proposes to raise a loan of £3,000,000, of which £2,000,000 would be devoted to irrigation works, and £1,000,000 to military buildings. The irrigaton works to be carried out at once and energetically, but Government would deal with the question only by means of loans. The duty on saltpetre is to be abolished, and also that on machinery. The export duty on grain is to be raised to three annas per maund. The import duty on champagne and other costly wines is to be raised from one rupee to one rupee eight annas per gallon. A Licence Tax (on professions and trades) is to be imposed, the extremes being Rs. 200 per annum as a minimum, and Rs. 10,000 per annum as the maximum. There are to be five classes to pay from Rs. 4 as a minimum to Rs. 2000 as a maximum, the principle of taxation being two per cent. on the minimum in each class. Joint Stock Companies are to be divided into three classes, and are to pay Rs. 2,000, Rs. 1,000, and Rs 500 per annum, respectively. Public servants, with certain exceptions, are also to pay the tax. The revenue to be obtained from the License Tax is estimated at £500,000."

—His Excellency the Governor will hold a Levee at at four o'clock to-morrow afternoon.

—St. Paul's church Poona, was conscerated on Monday by the Bishop of Bombay. The sittings number 226. It cost Rs. 90,000, and has been 3½ years in building.

—Deaths last week, 323.

—*Bombay Gazette* :—"Although Dr, Leith was for the greater portion of the period of his service in India "Military Surgeon," he nevertheless contrived to do more for the improvement of public health in this Presidency than any other officer of Government. What he accomplished in this way he succeeded in doing because he was a skilful advocate for the prevention of disease,—or as it may be more familiarly described—a sanitary reformer. In a country in which sanitation had been utterly neglected by the people; where preventible deaths occurred annually in thousands; and where epidemic influences abounded there was much room for sanitary reform. The city of Bombay received Dr. Leith's devoted attention to its sanitary interests, and it is here that his labours have produced the highest results. Not all the hospitals of Bombay with all their acknowledged usefulness have done for the public health what Dr. Leith has accomplished."

—We are indebted to a *Times of India* supplement for the information that Messrs, Trevor Roper and Co., Liverpool and Messrs. Roper, Price and Co. Bombay, have failed; and that the Royal trooops have had an encounter with Fenians near Dublin.

TELEGRAPHIC NEWS.

London, 25th. Feb.— General Nelson and Lieutenant Brand have been committed for trial at the next quarter sessions.

Advices from Washington state that the Judiciary Committee has decided not to report in favour of the impeachment of President Johnson.

The King of Prussia has opened the North German Parliament.

The Emperor of Austria has published a rescript proclaiming the Hungarian Ministry.

The House of Representatives at Washington has abolished the internal *Tad* (? Tax) on Cotton.

Government has decided to form a regiment of Belooches for service in Hongkong.

Feb. 26th.—The discussion on the Government resolutions on the Reform Question commenced in the House of Commons last night.

Government proposes four new Franchises :—One Education; a second for depositors of £30 in Savings Banks; a third for owners of £50 in funded property; and a fourth for all who pay twenty shillings of direct taxes.

The Borough Franchise to be reduced to a £6 rating qualification, and the counties to £20, which with the new Franchise, it is estimated will add four hundred thousand to the existing number of voters.

Lancaster, Totness, Yarmouth, and Reigate are to be disfranchised for bribery, and all boroughs with a population under seven thousand are also to be disfranchised.

The total seats disposable will thus be thirty—fourteen of which it is proposed should be given to new boroughs, fifteen to counties, and one to the London University.

Government has been strongly urged to with-

draw their resolutions, and at once to introduce the Reform Bill.

Mr. Gladstone made a speech very conciliatory in tone.

Feb. 27th.—In the House of Commons last evening Major Anson moved for the appointment of a Select Committee to inquire into the duties of the British Army in India, and proposed the employment of the (Native) Indian Army in the British Colonies and military dependencies.

The motion for the appointment of a Select Committee, with the amendment, was adopted.

The Government has withdrawn the Reform resolutions, and will introduce their Reform Bill to-morrow (Thursday).

Feb. 27th.—Advices from Washington state that Congress has passed a resolution restoring the tax on Cotton.

General Peel, the Secretary of State for War, consented to the appointment of a Select Committee, but insisted that it was necessary to retain a certain number of British troops in India, and doubted whether the colonies would be content to see their British forces replaced by Asiatic regiments and said that only nine regiments could be so replaced.

Feb. 28th.—The Bohemian Diet has been dissolved.

Advices from New York of yesterday's date state that the Senate has rejected a Bill brought forward in the House of Representatives for the issue of an additional hundred million of Greenbacks.

Feb. 5th.—The Right Hon. B. Disraeli and the Earl of Derby have announced the resignation of their three colleagues, the Earl of Carnarvon, Lord Cranbourne, and General Peel, and that it was expected a complete Ministry would be formed by Friday, and that the Government Reform Bill would be introduced on the 18th instant.

The Duke of Richmond having refused the office of Secretary of State for the Colonies, left vacant by the resignation of the Earl of Carnarvon, the Duke of Buckingham has been appointed.

The Hungarian Diet has voted for the existing taxes and for a contingent of forty-eight thousand men.

The Delhi and London Bank Corporation has declared a dividend of seven per cent.

The Moravian Diet has been dissolved.

Latest advices from Washington state that Congress has established a tax of 2½ cents on cotton.

Mar. 5th,—The Derby Government has announced its intention to stand or fall by the result of the Reform Bill to be introduced on the 18th.

A Fenian movement has taken place near Dublin in which several hundred armed men took part. The Royal troops pursued them, and shots were exchanged. Ninety Fenians were arrested.

A large seizure of arms is also reported.

"UNCLE JOHNSON,"

(*Concluded from page* 416.)

Once when we indicated a little scepticism upon this subject, he said—

"Massa, don't you know dat de Lord send de ravens to feed de prophet? Him is jus as good now as den."

We chanced to be present when one called with whom he was not acquainted. After entering and shaking the old man by the hand, he said, "Is this Uncle Johnson? I have often heard of you, and have meant sometime to see you. But as I was passing just now something said to me, 'Go in there and give the old man a dollar.' I said, 'I can't do it;' and again something said, 'Go in there, I tell you, and give him a dollar.' So here it is, get anything you please with it."

"Yes, massa, tank you, tank you. I tought de Lord would send you dis afternoon. Sit down, sit down."

"No, not now, I am in a hurry. I hope you are getting along comfortably. Goodbye."

"Hold! hold massa! Afore you go I wants to know if you are bound for de kingdom? May be I'll neber see you again. Am you bound for dat land of pure delight, where saints immortal reign? Hab you de passport?

"The what?"

"De *passport* all signed and sealed wid de blood of Jesus. You must hab dat, massa, or you neber will get tru de gates ob de city."

In some such manner as this he would improve every opportunity of doing good to those who came in his way. He would with perfect naturalness run all conversation into a religious channel. "Out of the abundance of the heart the mouth speaketh." He was perpetually saying such things as declared plainly that he was seeking a country, that is an heavenly.

His anticipations of the heavenly inheritance were such that at times he thought himself in full possession. Said he, "Sometimes wen I'se walking up and down in dis cabin, praising de Lord, I thinks I am in heaven; I thinks dis is one ob de mansions dat Jesus gives His people. Den dis world is under my feet. I jus sees it a great way off, and I jus cries, O my God, am I in glory?"

"But how do you feel when you find that you are not there?"

"I has a long crying, and den I says, I will wait my appointed time."

"How long would you be willing to wait?"

"I will wait anoder hundred years, *if de Lord pleases.*"

Realising his need of fitness for heaven, we heard him praying one night, "O Lord, anoint our souls with angels' balm, that wen we have done with dis world we may be at home in glory."

His voice was so strong and his soul so fervent that he was heard in his devotions for a great distance around, especially at evening, in the season of summer. Many were necessitated to hear the accents of prayer and praise, though themselves never uttered them. Some persons doubtless were annoyed by this, and yet in various ways they would indicate their approbation of his manner of life. Many a wicked man laid himself down and rested all the more quietly, by reason of the sense of safety inspired by the prayer he was compelled to hear, before retiring; and many a one was waked to the active duties of a new day by the early praises of this aged pilgrim, who seemed to welcome each coming morning as bringing him nearer home.

He uniformly rose early, but especially early on the Sabbath. When we asked him why he did so, he said, "De Lord get up early *dat day.* De woman dat went to de sepulchre got dere early, and den de Lord was not dere. De earlier I gets up de more I sees ob Jesus."

By reason of his infirmities he could not attend upon the services of the sanctuary, but, said he, "I *puts up* for you ebery day; I always pray den for all dat blows de gospel trumpet."

Nothing rejoiced him more than to hear that sinners were inquiring the way to the Saviour. Such tidings would make him weep for joy. Once lifting his hands, he cried. "O Lord, call dem in. Ho Lord! make dem willing in de day of dy power."

Once, in illustrating that sinners should be more in earnest, he said, Many tink dey be seeking and seeking 'ligion, and dey be jus putting it off all de time! Dey must "*lay right down to it,* just as de hos would to de dray, or dey neber can get free. You know de gate is narrow—*'tis mighty narrow!*"

His confidence in the Word of God was unbounded. Let him be sure that the Lord had said anything, and nothing could shake his faith in it. We were mentioning this fact to a friend one day just as we were going over to call on the old man. So, after having been there awhile, my friend said—

"Uncle Johnson, you believe so and so?" naming some fundamental doctrine of the gospel.

"Yes, massa, I believes dat."

"What makes you believe that?"

"Cause, massa, you knows dat de Lord says so," quoting a passage or two.

"Well, Uncle Johnson, you believe so and so?" naming another doctrine, seemingly antagonistic to the former.

"Yes massa, I believes dat too, 'cause de Lord said," and then he quoted again.

"But see here, uncle, both of those things can't be true; you said you believed so and so, and also *so and so.* Now how do you *reconcile* these two things? They can't both be true, in the nature of things; it is not philosophical that both should be true." And thus my friend went on attempting to confuse the old man with metaphysical subtleties.

Uncle Johnson heard him for a while, and then lifting himself from his chair, and in a manner indicating grief and impatience, said—

"Massa, I knows nothing about your *philosophies* and your *natur ob tings,* but I knows dat de Lord said dem tings, an' I hab tried de Lord more dan a hundred years, (weeping,) and I 'se not going now to gib up *one ting dat He said.*"

Having said this he sat down. My friend turned and said to me in a low tone, "That will do; I give it up."

He seemed to have so long rested upon the simple declarations of God, and to have had so many fulfilments of the promises in his own experience, that anything intimated or said in a manner indicating distrust of these things was regarded with no degree of allowance It seemed hard for him to believe that a man can be a Christian and indulge in any measure of scepticism concerning anything that is clearly revealed. For "the philosophies of religion" he cared nothing. Its grand and glorious *facts* were great enough and rich enough for his capacities. He had a confidence in God so strong as to believe that there are good reasons for all his assertions, and that he need not trouble himself with an endeavour to look into them. Oh! how well it would be for many if they were like poor Uncle Johnson! Very few know enough to make it worth while to be curiously inquisitive of divine secrets. Simply *to trust* is the most profitable way of learning things of the divine kingdom. God makes his most blessed revelations to those who most completely confide. This we often thought when staggering home under the weight of some of Uncle Johnson's simple but almost inspired utterances.

But while we were marking the general tenor of that life of faith and prayer, we gave it a new attention, as it revealed itself under the chastenings of affliction. A great sorrow overtook him in the death of his wife, about two years before his own release. She rapidly but very trustfully went into the valley of the shadow of death. Returning from an evening appointment, we were told that she was dying. Hastening over, we found that the spirit had just taken its departure; and then we saw and heard what we can never adequately describe. What a figure of grief and triumph in the presence of the stillness and solemnity of death!

This aged one standing by the bedside of the lifeless form of his wife, with uplifted face and hands, was crying, "Farewell, Ellen—farewell, my dear Ellen; must you leave me! must you leave me! O, Jesus! my dear Ellen is coming! Gib her one ob de mansions till I come. Lord Jesus, how can I wait? Send de chariot again."

Such like expressions were numerous, until the tide of his emotions had subsided; then, kneeling by the bed side, he breathed his sorrows into the ear of his Saviour in such a prayer as we never expect to hear again.

From that hour on, through the funeral occasion and in the days following, his spirit and manner were beautiful beyond description. Being human, he often felt lonely, and believing that he would ultimately attain heaven, he greatly longed to be there. We said to him one day:

"Uncle Johnson, don't you feel lonely since Ellen left you?"

"O yes, massa, I feels berry lonely but den de Lord comes round ebery day, and gives me a taste ob de kingdom, jus as de nuss would wid de spoon; but oh! how *I wants to get hold ob de dish!*" (suiting the action to the words.)

Ever after Ellen's death he seemed only waiting, as he said, "for dat chariot to come again." Once, after he had been ill for a few days, as he began to get out again, I said: "I thought that your appointed time had about come." He replied: "O, yes, I tought dat day dat I could see de dust ob de chariot coming ober de mountains, an' den somethin' said: 'Hold on, Johnson, a little longer; I 'll come round directly.' Yes, massa, an' I will hold on, if de Lord please, anoder hundred years! for I 'se bound for Canaan." Then he broke out singing:

"But this I do find, we two am so jin'd,
He 'll not live in glory and leave me behind."

During those days he would often bid his friends farewell—"till we meets in glory."

One day the Rev. Dr H—— called on him with me. After a conversation, which surely my friend will never forget, he said: "I must go; good-bye, Uncle Johnson; I shall probably hear soon that you have gone over Jordan, but we will follow on."

"Oh, yes, massa, great many years ago young men like you tell me dat, an' den after a bit, I'd hear dat dey had gone home, an' I am a pilgrim yet, but I always manages to send word."

"Well, if I should die first," said Dr H——, "what word would you send?"

"Oh, massa, if you get home afore I do," (weeping,) "*tell 'em to keep de table standin',* for Johnson is holding on his way, *I'se bound to be dere.*"

We might record other incidents and expressions, but they would be like those already given. Many who have visited him, and who may see these pages, will wonder that we have not told of what he said when they were present. We have narrated only such things as made the deepest impression upon our own mind, and which we

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have retained by notes made at the time, or by repeating them.

Since the death of his wife, the old man has been almost wholly dependent upon his neighbours for daily bread. Those women who have ministered to his comfort, or more distant friends who have supplied his wants, will not lose their reward. They have been already rewarded in having had an interest in the prayers of this man of God.

Uncle Johnson fasted and prayed as very few in these days have done. His fasting, as well as praying, were thorough and earnest. For more than seventy years he entirely abstained from food on Fridays. He said: "Dem am de days wen I says to de body, 'stan' back dere, I'se going to feed de soul to-day." When I asked: "Don't you sometimes feel very weak and faint before night?" he said: "Yes, massa, but den I must have de body keep its place." In speaking of these days of fasting and prayer, he once said: "Dese are de days wen I spreads de big tings afore de Lord, and begs."

Of his death we know but little. His illness was brief. But that he was ready when "the chariot" came, and that "its wheels rolled in fire," as when Elijah was borne to heaven, we may not doubt.

As we have marked this old man's life, it has often seemed as if "one of the prophets had risen again." He had a faith like that of Abraham, a firmness like that of Daniel, a fire like that of Isaiah, tears like those of Jeremiah, and he fasted and prayed like them all. We rejoice in having known such a man, and in having seen in him so many of the excellent things of the kingdom of God. He was a living witness of the power and glory of the gospel of the blessed God. Often, looking on him, have we asked: "What would this aged African have been but for the divine plan of elevating and saving men?" And then again have we asked: "If it doth not yet appear what we shall be, what will *he* be *ages hence*?"

Grace has its wonders. God is yet choosing the weak things of the world to confound the mighty; and it will be seen more distinctly by and by than now, that there are first which shall be last, and last that shall be first.

GUSTAVUS L. FOSTER.

—*British Herald from an American Paper.*

RELIGIOUS AWAKENING IN NORTHERN CHINA.

Our Mission (the Methodist New Connexion, England), (says our correspondent), was established in Tientsin, in the year 1861, by the Revs. J. Innocent and W. N. Hall, both of whom are still in the field. The Lord has signally owned our labours in this large city, where we have three chapels for preaching to the natives, and a small boarding school for the Christian education of Chinese youths. During the time we have been in this city we have baptized thirty-three converts, of whom thirty are now with us in Church fellowship; and several persons are earnestly inquiring after the truth. We have five native preachers now in constant employment, and several students preparing for the work.

The place where this gracious awakening has taken place is four days' journey from Tientsin, in a small village in the midst of a fine agricultural district. It had never been visited by a Protestant missionary before my colleagues and myself visited the place to see the work of the Lord.

The old man mentioned as having visited Tientsin to inquire after religious truth came first, about the 3rd of April, 1866; and from his return to his own village soon after may be dated the commencement of this gracious movement. The result at present as stated, is forty-five baptized converts to Christianity, besides a great number of earnest inquirers, and a wide diffusion of Christian influence throughout the district.

I quote from the letters received:—

You may remember me referring to an interesting case of religious awakening in the Province of Shantung, brought about, under the Divine blessing, by the influence of an old man who had visited Tientsin, and heard the Gospel in one of our chapels. This old man had been very much exercised in mind for some time previously about saving truth, particularly under a long affliction of which he had been the subject. The Roman Catholics had an occasional service in his neighbourhood; and, being dissatisfied with the religious systems of his own country, he became an inquirer amongst them. Their teachings and the conduct of the followers of that faith, however, did not meet his decided approval; and he thought that by coming to Tientsin, as the head-quarters, he should certainly find *better* teachers and *more consistent* professors. At that time he was ignorant of the existence of Protestant missions. He came to Tientsin and enquired at the inn where he stayed for the *Roman Catholic Church*, and was ignorantly directed to our city chapel. There he listened with rapt attention for the *first* time to the glorious message of salvation and became so deeply interested that he exclaimed at the conclusion of the service—"This is the doctrine I am seeking!" He conversed with our native preacher for some time, and then promised to come the following day. He remained about a fortnight, attending every day with increasing interest. His case became known to us, and he wished to be baptized, but we did not feel at liberty to accede to his request. We urged him to return home, and continue to ponder the truth he had heard, and daily to pray that the Lord would increase his light and save his soul. We gave him some copies of the Scriptures and some tracts, that he might not only read them himself, but distribute them among his neighbours. He left us saying, "That he would exhort his neighbours to believe in Jesus; and that he should come to Tientsin again." To our surprise and pleasure he returned the following month with an evidently-increased interest in the holy truths of Christianity, and to inform us that some seven men in his village, with himself had been reading the books he took, had destroyed all their household gods, and were meeting almost every day to study the Scriptures. They had deputed him to come and request us to send them a competent teacher, and they would provide him a house and food, and receive him with respect and joy.

After remaining with us again some days, we sent with him an earnest Christian *colporteur*, a native member of our little church, that he might sell the books on the way and at the place, and ascertain the real state of the case. On the return of the colporteur we found the old man's report was not at all exaggerated, and that many more than he had stated had become deeply interested. Our agent plied his bookselling during the day in that and the surrounding villages, and every evening met the little band in a room they had provided, for prayer and an exposition of Scriptural truth. The demand for a resident teacher was presented with even greater urgency by him on their behalf. I was then at Shanghai; but my colleague, Mr. Hall, thought it best to send some Christian agency to the place until we could meet and decide upon what steps to take. Two other colporteurs were sent in the same way as the first. They laboured most zealously in that place and for miles round, so that the evening meetings increased wonderfully. People came from great distances to hear the word of God, and the last night they spent at the place they had nearly *three hundred souls* present to hear the message of the Cross. We felt with them that such a state of things indicated the presence of God among the people, and that a loud call was made upon us to take active measures for sending a preacher. We were led to send our most experienced assistant whom you will remember, *Hu-Hsien Seng*, and his devoted Christian wife, that she might labour among the women. They left him in the first week in August. They were greeted on their arrival with a most enthusiastic reception—a house was provided for them, and everything done for their comfort. Every day they had crowds of visitors to inquire about the doctrine. They formed separate meetings for the men and the women. Being harvest time the people were all busy in their fields, but they met *every morning for prayer, and every evening for a preaching service.* During the interval, visitors from all parts were coming in constantly to see Hu and his wife, with whom they conversed and prayed. On the Sabbath days they had people from places distant 3 li, 10 li, 20 li, even to 70 li, who regularly came on the Saturday night, and spent the Sunday at the chapel. Upwards of *a hundred* persons entered their names as candidates for baptism. The idols were utterly abolished, and they began to pray to the "one living and true God." In September Mr. Hall and I went to see the place, which is 430 *li* distant from Tientsin, being under the Tisien city of Laou-Ling, or Leu-ling. It is impossible to describe the joy with which the people received us, or the joy we felt at seeing such a manifestation of the grace and power of God as was there displayed. Our presence could hardly be said to have attracted greater numbers than attended the services before; nor yet could we say that the people listened with greater attention to our preaching than to that of the native preacher; they evidently were more interested in the *Gospel* than in *us*, receiving it as the word of God and not as the word of man. Still, we could not have had greater reverence or more courteous and kindly treatment from any people. They regarded us as the servants of the Most High God, and showed the most unequivocal marks of gratitude for our having visited them for the purpose of teaching them the way of salvation.

Our time was chiefly spent in examining the candidates for baptism, private visitation of families, and acquainting ourselves with the region over which the truth had so rapidly and gloriously spread. The most sanguine expectations we had entertained were far exceeded. In many cases we found *whole families* living in the fear of God, and waiting to be received into the Church; in other families, the father and mother; in others, the children. Then, there were applications from many of the neighbouring and distant villages, where one or more of the believers resided, for us *to open preaching stations*, with every prospect of blessed results. In one village, ten miles distant from the chapel, a rich, intelligent farmer *had opened his own house twice a day for prayer and the reading of the Scriptures*; and nine persons met with him every day, and on the Sabbath came with him to the chapel to hear the native preacher. This man has given us a commodious house, rent-free, for a chapel and a preacher's residence, which we have taken, and sent a preacher to live among them. This man is one of the brightest examples of Christian faith, humility, and devotedness I have met with in China. His heart is full of zeal for Christ, he longs after the conversion of his family and neighbours, and, though the head man of the village, is more humble and unpretending than any. When Mrs. Hu passed through his village on her way to Tientsin, his anxiety and importunity to detain her, that she might instruct his wife and daughter-in-law, were most impressive and affecting; and only the pledge that she would return in a few weeks induced him to allow her to proceed on her journey with her husband. I might mention many similarly interesting cases.

But, as I was saying, our work was chiefly to decide on who were fit for baptism; and the result of a most careful investigation was, to choose forty-five men and women as the first fruits of this most glorious movement. Of this number, twenty-eight were men and seventeen women, all most sincere and earnest believers in the Lord Jesus Christ, whom we baptized on Sunday, the 23rd of September. And still the movement goes on; and, as I return next week, I expect to find numbers more ready and willing to enter the fold of Christ.

One thing is certain, that is, the circulation of the Holy Scriptures and religious books by the colporteurs of the Bible and Tract Societies, has done much to pave the way for extending this work, though it originated in the poor old man who had never seen a Christian book until he came to Tientsin. I am sure such a fact will, among many others, tend to encourage the friends of the Bible Society in England. Indeed, all who are interested in the spread of the Saviour's kingdom will rejoice to hear of this bright event in the religious history of poor China. We have to ask for your earnest prayers for these people, and for us, that the Lord may give us the heavenly wisdom and grace needful to direct so important a movement. To compass it, and take hold of every advantageous position as it offers, will require *means* as well as prayer; but only let us have the prayers of God's people, and I have no doubt the means will be forthcoming. This work shows that God can carry on his work without much of human agency, and, therefore, we wil trust Him.—*Christian Work.*

The following sums for the *Guardian* have been received since February 16th: Rev. W. Shoolbred Rs. 30½; Mr. Knapman, 7-10-0; Mr. Bower, 16-5-4; G. W. L. Gordon, 16-5-4; Mr. Murdoch, 16-5-4; Mr. Neuberg, 12; Col. Shaw, 32-10-8; Cap. Davidson, 12; Mrs. Watson, 12; Mr. Dalzell, 15-4-0; Rev. Jas. Wilson, 15-4-0; Rev. W. Robb, 15-4-0; Mr. Barnard, 12; Mr. Eaglesome, 15-4-0; Mrs. Mitchell, 6-0-0; Lt. Col. Field, 30-8-0; Mr. Gilligan, 17-4-0; Capt. Puckle, 15-4-0; R. E. Candy, 18-0-0. M. Oliphant, C. S. 30-8-0.

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, March 9th 1867.